T. Grindlay delin. *A View of Fairford Church from the E.S.E Entrance of the* **Church Yard.** J. Hinton sculp.

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THE HISTORY OF FAIRFORD CHURCH,

IN GLOUCESTERSHIRE.

CIRENCESTER:

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M DCC LXIII.

Friday last the Rev. Mr. Daniel Evans, one of the Minor Canons of the cathedral at Gloucester, was presented, by the Dean and Chapter, to the living of Fairford, in that diocese, void by the death of the Rev. Dr. Atwell. Gaz. Q. Nov. 30. 1768.

BRITISH MUSEUM

THE HISTORY OF FAIRFORD CHURCH.

THIS church is much famed and admired, not in England only, but in moſt parts of Europe, for its excellent painted glaſs. It has twenty eight large windows, in which are repreſented in beautiful colours and exquiſite drapery, proper attitudes and curious perſpective, the moſt ſtriking paſſages of the Old and New Teſtament; and ſome of them ſo conſummately finiſh'd, that Sir ANTHONY VANDYKE affirmed, the pencil could not exceed them.

The Painting was deſigned by that eminent Italian, ALBERT DURER, * and taken in a prize-ſhip bound for Rome, by John Tame, Eſq; then merchant in London, who brought both glaſs and workmen into England; and having

* Albert Durer dwelt many years in Germany. To him are attributed the greateſt improvements in the art of painting on glaſs.

purchaſed this manor of HENRY VII. anno dom. 1493, founded and built this church for the ſake of the glaſs, and proportioned the windows exactly to fit each ſtory. The church is a large and beautiful pile, one hundred and twenty five feet long, and fifty five broad, conſiſting of a ſpacious body, two iſles, three chancels and a veſtry, with a handſome and well-adorned tower in the middle. † In the north are the ſtories of the Old Teſtament; in the eaſt and ſouth, thoſe of the New; and that of the judgment in the weſt.

WINDOW I.

In the firſt window is the repreſentation of the ſerpent tempting Eve to eat the forbidden fruit; Moſes keeping his father's ſheep in the wilderneſs, and the imitation of the firy buſh which God appeared to him in; Joſhua, who ſucceed Moſes, and an angel guiding him to war; Sheba, the queen of the ſouth, hearing and trying the great wiſdom of king Solomon; alſo offering him gifts.

WINDOW II.

In the ſecond window is repreſented the ſalutation of Zacharias and Elizabeth; the birth of John the Baptiſt; Mary going to viſit her cou-

† The body and middle chancel of the church are ſupported by handſome pillars, notified for their peculiar and elegant flutings.

ſin Elizabeth; Joſeph and Mary going to be contracted, and alſo the contraction.

WINDOW III.

In the third window is exhibited the ſalutation of the angel Gabriel to the virgin Mary (Motto) *Ave Maria, plena dominus te,* — for *Ave Maria, plena gratiæ, dominus tecum.* "Hail Mary, full of grace, the lord be with thee." The birth of our ſaviour, he lying in a manger, and Mary ſtanding over him; the oxen feeding in their ſtalls; the ſhepherds with their crooks; the wiſe men that came from the eaſt to worſhip our ſaviour, offering him gold, frankincenſe and myrrh; the purification of the bleſſed virgin, who is offering a pair of turtle-doves in a cage; the circumciſion of our ſaviour, and Simeon receiving him in the temple. Here is alſo a perſpective view of the inſide of the temple.

WINDOW IV.

In the fourth window is the repreſentation of Joſeph flying with Mary and the young child into Egypt, from the deſtruction of Herod, with the aſs that carried them; of Joſeph gathering fruit in the wilderneſs, and an angel bending down the branches; the aſſumption of the virgin Mary; Joſeph and Mary ſeeking our ſaviour after the feaſt at Jeruſalem, they find him diſputing with the doctors in the temple.

WINDOW V.

In the fifth window is the repreſentation of our ſaviour riding upon an aſs to Jeruſalem; Zacheus in the ſychamore-tree; the children crying, Hoſannah in the higheſt, and ſinging (with notes before them) "*Gloria, laus, et honor tibi ſit.*" Glory, praiſe, and honour be unto thee; — our ſaviour praying in the garden for the cup to paſs from him; Judas coming into the garden to betray him; Pilate ſitting in judgment againſt him; the Jews crying out, Crucify him, and his blood be on us and our children; their ſcourging him, and compelling him to bear his croſs; alſo the high prieſt that ſat in judgment againſt him. In the upper part of this window is an exhibition of the crucifixion of our lord with the penitent thief on his right hand, and the blaſphemous thief on his left; Mary and other women afar off to ſee it done, alſo the roman ſoldiers that attended his execution.

WINDOW VI.

In the ſixth window is the repreſentation of Joſeph of Arimathea, that begg'd the body of Jeſus; Nichodemus receiving him; their laying him in the ſepulchre; the darkneſs that came over the face of the earth; St. Michael and his angels fighting againſt the dragon and his angels, and overcoming them, and Belzebub peeping thro' a firy grate.

WINDOW VII.

In the ſeventh window is the repreſentation of

the anointing of our ſaviour for his burial in the ſepulchre; the angel that rolled away the ſtone ſitting in the midſt, aſking them, "Why ſeek ye the living among the dead? our ſaviour is riſen and gone." There is alſo a repreſentation of the garden, with towers and caſtles in perſpective; the transfiguration of our ſaviour; Moſes and Elias; the ten commandments upon two tables of ſtone; ſaint Peter, James and John, and the three tabernacles which Peter ſaid, let us make; Jeſus appearing to his mother with this ſalutation, "*Salve, ſancta parens.*" Hail, holy mother.

WINDOW VIII.

In the eighth window is the repreſentation of Chriſt appearing to two of his diſciples, as they were going to Emmaus; his breaking bread before them; his appearing to the twelve apoſtles, explaining the ſcripture to them, who all believ'd except Thomas, who ſaid he would not, till he had put his fingers into his ſide, and ſaw the print of the nails in his hands and feet.

WINDOW IX.

In the ninth window is Jeſus repreſented, ſhewing himſelf again to Peter, Thomas, Nathaniel, John, and the ſons of Zebedee, when they were fiſhing at the ſea of Tiberias, where they had been toiling all night without ſucceſs; but Jeſus appearing, ſaid unto them, "Caſt the net on the right ſide of the ſhip; they caſt therefore, and now

they were not able to draw it for the multitude of fiſhes.—Here is alſo repreſented a gridiron with fiſh on it broiling for them to eat; our ſaviour's aſſention up into heaven from the mount of olives: thoſe under the mount are looking up into heaven after him: he ſaid he would not leave them comfortleſs, and when they were all gathered together into one place, he ſent the Holy Ghoſt upon them in the likeneſs of a dove.

In the tenth, eleventh and twelfth windows are repreſented the twelve apoſtles, each with an article of the apoſtles creed, in latin, diſpoſed in an oval form round his head.

WINDOW X.

In the tenth window are, St. Peter, "*Credo in deum patrem omnipotentem creatorem cælo et terra.*" I believe in God the father almighty, maker of heaven and earth. Saint Andrew, "*Et in Jeſum Chriſtum, filium ejus unicum, dominum noſtrum.*" And in Jeſus Chriſt, his only ſon our Lord. St. James, "*Qui conceptus eſt de ſpirito ſancto, natus ex Maria virgine.*" Who was conceived of the Holy Ghoſt, born of the virgin Mary. St. John, "*Paſſus ſub Pontio Pilato, crucifixus, mortuus, et ſepultus.*" Suffered under Pontius Pilate, was crucified, dead, and buried.

WINDOW XI.

In the eleventh window are, St. Thomas, "*Deſcendit ad inferna, tertia die reſurrexit a mortuis.*"

He deſcended into hell; the third day he roſe again from the dead. St. James the Leſs, "*Aſcendit ad cœlos, ſedet ad dextera dei patris omnipotentis.*" He aſcended into heaven, and ſitteth on the right hand of God the father almighty. St. Philip, *Inde venturus judicare vivos et mortuos.*" From thence he ſhall come to judge the quick and the dead. St. Bartholomew, *Credo in ſpiritu ſancto.*" I believe in the holy ghoſt.

WINDOW XII.

In the twelfth window are St. Matthias, "*Sanctam eccleſiæ catholicæ ſanctum communione.*" The holy catholic church; the communion of ſaints. St. Simon, "*Remiſſione peccatorum.*" The forgiveneſs of ſins. St. Jude, "*Carnis reſurrectione.*' The reſurrection of the body. St. Matthew, "*Et vitam eternam. Amen.*' And the life everlaſting. Amen.

WINDOW XIII.

Are the primitive fathers, St. Jerom, St. Gregory, St. Ambroſe, and St. Auguſtin.

WINDOW XIV.

In the fourteenth window is the repreſentation of king David ſitting in judgment againſt the Amalakite for cutting off king Saul's head. He order'd his ſervants to cut off the Amalakite's head for ſo doing.

WINDOW XV.

The fifteenth is the great window in the weſt end of the church, in the upper part of which is repreſented our ſaviour coming to judgment, with a ſword on his left hand, *Juſtitia*; and a lilly on his right, *Miſericordia*; (repreſenting juſtice and mercy) ſitting on the rainbow; the earth is his footſtool. All thoſe round about him are the cherubins and ſeraphims praiſing him. In the lower part of this window is exhibited St. Michael the archangel, weighing the good ſoul from the bad; the good ſoul outweighs the bad, tho' there is a devil in the ſcale, endeavouring to turn it, but in vain. The dead are repreſented riſing out of their graves, (ſome with the grave-clothes on their backs, others with it on their arms) to come to judgment. Here is an angel repreſented as ſtooping to reach a ſaint into heaven. From the ſaint proceeds this motto,——*Omnis ſpe—s lauda dum.* "O all my ſpirit, praiſe God." Alſo St. Peter with the key, to let the bleſſed ſpirits into heaven. *Gratias agam —ddo deo pro.* "I give God thanks for this extraordinary gift." When they paſs from him they are clothed in white, and crown'd with crowns of glory. *Bene— vit deus in donis ſuis.* "God has bleſſed their lives with his own gifts." On the other ſide is the repreſentation of hell, with the great devil drawn with red and white teeth, three eyes, ſcaly legs and face.——Some are going to hell headlong, ſome on the devils'

backs, and ſome on their arms. Here is Dives in hell, praying for a drop of water to cool his tongue; and Lazarus in Abraham's boſom; alſo a woman going to hell in a wheelbarrow, for ſcolding at her huſband. †

WINDOW XVI.

In the ſixteenth window is the repreſentation of king Solomon determining to which of the two harlots the live child belonged.—Midas, a rich king of Phrygia, with the aſſes ears, which Apollo in great anger put on his head, for judging Pan to be a better ſinger than he. He is encompaſſed round with gold, according to his requeſt.—Samſon ſlaying the Philiſtine with the jaw bone of an aſs.—Delilah, that bereft him of his ſtrength, by cutting off his hair.—Two Jewiſh ſenators diſputing points of the law; and a piece of glaſs, reckon'd of great value, repreſenting rubies and diamonds.

WINDOW XVII.

In the ſeventeenth window are repreſented the four evangeliſts writing their goſpels, St. Matthew, St. Mark, St. Luke, and St. John.

† This has been thought improper to be inſerted, as it is generally in a joular manner only addreſs'd to the ladies: however, it ſhews the partial ſeverity of the romiſh prieſts, in paſſing the condemnatory ſentence upon a poor lay woman, for uſing her only weapon (perhaps in her own defence) whilſt the nuns and conventuals go to heaven in their amorous embraces.

In the three next windows are the twelve prophets repreſented, each with a propheſy in old latin round his head concerning the Meſſiah, his reſurrection, aſcention, judgment, redemption, &c.

WINDOW XVIII.

In the eighteenth are repreſented, Hoſea, *O tuus mors ero tua, &c.* "O death, I will be thy plagues." Hoſea, xiii. 14. — Amos, *Qui edificat i cælum aſcenſione.* "He that buildeth his ſtories in heaven, &c. Amos ix. 6.—Malachi, —*udem ad vos judicio et ero teſtis velox.* "And I will be a ſwift witneſs to you in judgment." Mal. iii. 5. Joel, *In valle joſephat judicabit omnes gentes.* "In the valley of Jehoſephat ſhall he judge all nations." Joel iii. 2.

WINDOW XIX.

In the nineteenth, Zephaniah, *Invocabutur omes eu & ſervient ei.* "He ſhall be called upon, and all ſhall ſerve him." Zeph. iii. 9. — Micah, *Eum odium habueris dimitte.* Put away from thee hatred."--Ezekiel, *O--vam vos de ſepulchris veſtris pople meus.* "O my people, I will riſe you out of your graves." Ezek. xxxvii. 12. — Obadiah, *Et erit regum diu ame.* "And the kingdom ſhall be the Lord's." Obad. verſe 21.

WINDOW XX.

In the twentieth window, Jeremiah, *Datre invocabitis que fecit & indit cælos.* "Thou ſhalt

call him the giver of all things, even he who hath made and eſtabliſh'd the heavens."——David, *Deus dixit, en filius meus es tu, ego hodie genui te.* "God ſaid, thou art my ſon, this day have I begotten thee." Pſ. ii. 7.——Iſaiah, *Ecce virgo, concipiet & pariet filium.* "Behold a virgin ſhall conceive and bear a ſon." Iſa. vii. 14. Zachariah, *Suſcitabo filios tuos.* "I will raiſe up thy ſons." Zech. ix. 13.

The other eight windows are in the body of the church; four of which repreſent the perſecutors of the church, with devils over their heads portray'd in the moſt terrifying manner, viz.

WINDOW XXI.

In which are repreſented, Domitian, Trajan, and Adrian.

WINDOW XXII.

In which are Antonine, Nero, (drawn with a red face, to repreſent his cruelty) and Marcus Aurelius.

WINDOW XXIII.

In which are, Herod deſtroying the young children; Severus, * and Maximinus. And

WINDOW XXIV.

In which is Decius; and Annanias and Caleb, that bought our ſaviour of Judas.

* Severus came into Britain with his army, and in anno domini 214, was ſlain at York.

Note, The curious reader and obſerver will aſk why the order is ſo irregular, that the lateſt perſecutors ſhould precede the former? The reaſon is, during the civil wars, the glaſs was taken down, and preſerved from the violence of the times; and when put up again, for want of more ſkilful hands, was miſplaced.

In the four windows on the ſouth ſide of the body of the church are the twelve roman emperors, preſervers of the church; Philippus, Valerianus, &c. with angels over them.

To deſcribe the various attitudes, aſpects, paſſions, &c. of the perſons; the propriety, juſtneſs and ordonnance of the objects exhibited in each ſtory, would riſe to a conſiderable volume.—— The whole is a neat contexture; ſome of it little inferior to moſaic. The lead of ſome of the windows is ſo well diſpoſed, that a ſtranger will not immediately diſcover any, as it is generally made to ſerve for the darker ſhades.

About the year 1725, the honourable Mrs. Farmor gave the wire frames which are placed before the windows on the outſide, for a fence to preſerve the glaſs from falling dangers.

The floor of the church is paved in chequer-work, blue-and-white; the body ornamented with two large braſs ſconces, both of them gifts.

Between the middle and north chancel, is the tomb of John Tame, Eſq; the founder of the church. It is of black marble, the upper ſlab

edged with braſs. Round the borders of this tomb is the following epitaph, in braſs letters.

Orate pro animabus Johis Tame Armigeri et Alicie uxoris eius qui quidem Johes obijt octavo die Menſis Maij Anno dm Milleſimo quingenteſimo et Anno Regni Regis Henrici Septi ſextodecimo, et predicta Alicia obiit viceſimo die Menſis Decembris, Anno domini Millimo CCCC ſeptuageſimo primo. quorum aiabus propicietur de.———Engliſh'd thus: Pray for the ſouls of John Tame, Eſq; and Alice his wife. John died the eighth day of May, in the year of our Lord one thouſand five hundred; and in the ſixteenth year of the reigh of Henry the Seventh. And the aforeſaid Alice died in the year of our Lord one thouſand four hundred and ſeventy one. To whoſe ſouls may God be propitious.

On the ſurface of the ſaid tomb, beneath the feet of the effigies of Mr. and Mrs. Tame, is the following engliſh prayer.

For Ihus love pray for me
With a Pater-noſter an ave
I may not pray now pray ye
That my paynis releſsyd may be

The north chancel is well adorned with hatchments, ſtreamers, &c. of Andrew Barker, Eſq; and his deſcendants.—But the moſt obſervable is the whole honourary armory [viz. helmet, hatch-

ment, ſhield and ſword of honour] of the late James Lambe, Eſq; § placed here on the melancholy occaſion of his death, Feb. 12, 1761.

To conclude, the whole church is a piece of neatneſs and decency, without the leaſt tincture of ſuperſtition.

§ He was a great benefactor to the town. His country ſeat is ſituated about two furlongs and a half northward of the church. The gardens and wilderneſs thereunto belonging (containing between twenty and thirty acres of ground) are a curioſity generally connected with this of the church. Oppoſite the north front of the villa ſtand four images, repreſenting the four ſeaſons of the year; beyond which is a viſta through the deer-park, terminated by an obeliſk, nearly a mile diſtant, between two woods. The wilderneſs conſiſts of ſerpentine walks, adorn'd with images, urns, grottos, &c. included chiefly between three viſtas. From the upper end of the middle one is a moſt pleaſant and delightful view of the canal, (anſwering thereto) proceeding from the river Coln, which glides its ſilver ſtreams along the bottom of the wilderneſs.——The whole of the garden and the wilderneſs is in a modern and elegant taſte, well ſtock'd with fruit-trees, ſhrubs, flowers, &c.

THE END.

The *curious* reader is ſometimes deſirous of knowing the name of the author or compiler of the book that affords him entertainment; but the printer is not at liberty to gratify the public in that particular with regard to this pamphet. Thus much, however, the printer thinks it neceſſary to oberve, That it was His buſineſs only to follow the author's copy.

BRITISH MUSEUM

E. Jan. 5, 68. G. me by W. S. B. bookseller.